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Christian Advocate

JULY 20, 1961



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CHARLES E. BROWN, JR.

He trains Army chaplains
(See page 2)

These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

There is a "yawning gap between the profession and possession" of faith among many Christians today, according to Dr. Walther R. Beach of Washington, D.C., world secretary of the Seventh-day Adventists. He sharply attacked recently the "highly-publicized, but spiritually shallow false revivalism being carried on throughout the land today." He classified the "problem as one of the greatest the church has ever had to face in its history." Attention must be given to removal of the gap between profession of faith and possession of faith. "Christians must speak from the compulsion of experience in Christian living. There must be an intense conviction, a compulsion to be a witness."

With the five-day week becoming increasingly accepted as the work week for Americans and with about 15 per cent of total consumer expenditure going into leisure activities, a Congregational leader, Dr. Truman B. Douglass of New York, has urged a Christian approach to increased leisure time. He suggested a new look at the old slogan, "Satan finds work for idle hands." The program, Dr. Douglass said, "is one of goals, of purposes, of meanings, a realm in which the church has a message and truth to communicate."

Two Roman Catholic bishops disagree about Roman Catholics participating in YMCA programs. Archbishop Edwin V. Byrne of Santa Fe, N.M., has forbidden his flock to "become board members of the YMCA, contribute financially to it, and/or become members of the Association or attend its activities." This is contrasted with the position taken by Dallas and Fort Worth Bishop Thomas K. Gorman who said he had no objections to Catholics "living at the YMCA, or participating in its recreational programs. Of course, they should not participate in the religious exercises."

The 1960 census showed a record number of divorced persons. In fact, according to the U.S. Census Bureau, the number of divorced persons in the U.S.

increased between 1950 and 1960 at a rate twice as fast as that of population growth. The number of divorced men was listed as 1,312,938, an increase of 21.6 per cent over the 1950 total, and the number of divorced women was reported as 1,839,322, an increase of 33.5 per cent.

At least two other church-related voices have been raised against the John Birch Society, the right-wing group which through its leader, Robert Welch, has repeatedly charged that 7,000 of the nation's 200,000 Protestant ministers are either Communists or communist sympathizers. The Louisville (Ky.) Presbytery of the Presbyterian Church in the U.S. (Southern) called into question the Birch Society membership of a staff member of the Louisville Area Council of Churches. Earlier, Protestant Episcopal Bishop Horace W. E. Donegan of New York, cautioned fellow churchmen "not to become involved in activities of the John Birch Society and other organizations with programs equally dangerous."

University of the South trustees have instructed officials of the institution to consider all applications for admission "without regard for race." Located at Sewanee, Tenn., the institution is owned by the Protestant Episcopal dioceses in 12 Southern states. Sewanee, as the university is commonly known, began receiving in 1953 applications for admission to the university's School of Theology without regard for race.

Five Lincoln, Nebr., families have imposed upon themselves a tax of 1 per cent of their incomes for the United Nations. Three Quaker families and two families of the Unitarian church of Lincoln have already mailed their 1961 voluntary tax to the U.N., earmarking it for technical assistance in Africa. The group said, "The United Nations offers, at present, the one truly outstanding hope in our world for the peaceful solution of our problems. . . ." Other instances of this voluntary tax have been reported from Illinois, New Jersey, and California.

In this day of record church memberships and budgets, of intense interest in and about religion, church leadership should be more than just concerned over governmental reports that during the first three months of 1961 the crime rate in the U.S. continued its "relentless trend upward." Serious offenses over the same period in 1961 increased 10 per cent. Preliminary reports from 617 police departments across the nation in cities of over 25,000 population show that murders were up 9 per cent, forcible rape, 2 per cent, and aggravated assaults, 3 per cent.

All religions are basically reactionary, according to a recent statement broadcast from Radio Moscow, answering a question from a U.S. listener who asked what was the communist attitude toward religion. "Be it Mohammedanism, Buddhism, or Christianity," the station said, "they all preach essentially the same thing: 'Be patient with life on earth, accept all and everything, turn your left cheek to the man who struck you on your right cheek, for he will go to hell and you to the heavenly kingdom.' Religion is against men fighting for their freedom. It has always opposed education and many great scientists were burned at the stake by the Catholics. If, in the beginning, Christianity played an important role . . . it has become a tool of reactionaries the world over." So says Moscow.

Roman Catholics, especially those having inadequate knowledge of the Bible, were warned last month that they should avoid contacts with Jehovah's Witnesses. The warning was made in an article in *America*, national Catholic weekly. Only "well-instructed" churchgoers can cope with the Witnesses in discussions of the Bible, readers were told. "Unprepared Catholics will accomplish little and may endanger their own faith. . . . While the Witnesses' view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage."

In what is no doubt the largest and oldest annual demonstration of Sunday school children, some 150,000 youngsters from 450 Protestant Sunday schools marched in the Brooklyn Sunday School Union's 132nd Anniversary Parade, Thursday, June 8. An estimated 1½ million parents, friends, neighbors, and passers-by cheered the 30 separate divisions from Brooklyn and Queens. This mammoth witness was first staged in 1829 on the anniversary of the Union founded in 1816 as one of the first inter-denominational movements of its kind to "provide free religious instruction."

the cover

Chaplain (Colonel) Charles Edwin Brown, Jr., Chaplain's Corp, U.S. Army, is a member of the Rocky Mountain Annual Conference. As Commandant of the U.S. Army Chaplain School, Fort Slocum, New York, Chaplain Brown heads the training program for all army chaplains. Chaplain Brown has received the Bronze Star Medal, the Army Commendation Medal, Army Commendation Medal with Oak Leaf Cluster, and Certificate of Achievement from Seventh U.S. Army. He was commencement speaker this spring at Southwestern College, Winfield, Kan., which conferred on him an honorary degree—Doctor of Divinity.

COMMENT

Proclaim the Cost

ARE METHODIST laymen being sufficiently challenged to real Christian discipleship? Do a substantial number of them know the real joy of giving of self—one's time, talent, and resources—to a cause greater than anything else? Is the price of Christian discipleship commensurate with that of New Testament and apostolic days? Really, what are the demands of 20th-century discipleship?

These are questions every thoughtful Methodist pastor ponders. They are in his mind when he receives a membership class, addresses a Methodist Men's club, or prepares next Sunday's sermon.

Today's church is content to reflect more the human side of the church's nature and less that of its divine nature. More often than not, the church's "success" is measured alone by those gauges which determine the success of human institutions: property investments, statistics, size of budget, opportunity for continued growth. All but forgotten is success in terms of the origin and mission of the Church, God's having called his people into a fellowship for worship of him and service to him and society.

Thus, many laymen feel their religious obligations have been amply fulfilled if they attend one church service on Sunday and make a financial contribution to the church budget, deductible of course.

The pastor is under steady pressure to encourage or settle for this kind of indulgent discipleship. If in his preaching and pastoral relations the cost of Christian discipleship is placed too high, or if a controversial matter is handled in such a way as to provoke discontent, the strained budget will suffer, debt payments will become more of a problem, and attendance will drop. At least, such results may be anticipated.

This pressure must be resisted. The preacher must proclaim the true costs of Christian discipleship. Any other course is a denial of Christian discipleship, one's calling as a preacher of the Gospel, and of the Gospel itself. The responsibility for indulgent discipleship is not entirely that of the pastor, but he can and should disassociate himself from any veneered version of the truth.

Laymen respect a clear, honest call to dedicated discipleship. The costs? It very well may be that because laymen haven't been sufficiently challenged to great witnessing, living, and giving, they have settled for a mediocre idea of the church, more human than divine. Confront laymen with costs. Their response to such a challenge is between them and God, but the church will be repeatedly fulfilling its mission among men.

Morality and the Economy

AMONG RECENT criticism leveled at the National Council of Churches is the charge that religious organizations should not make pronouncements on subjects that "have strictly to do with the economy and have no moral implications."

Such a statement raises the interesting question as to what areas of life the Christian needs to enter with his

judgmental Geiger counter. If the line for the National Council is to be drawn at those matters which have moral implications, it can be assumed that the same line is to be drawn for the local minister as he attempts to bring a Christian witness to his own local culture.

But can we draw such a line? Is it really possible to say that any part of our economy is without moral implication? No, because economy involves man's traffic with other men and with his environment. It involves our relations with one another in those vital areas of earning a living and sustaining our lives. And wherever man bumps into man in any fashion, moral implications are involved.

This does not mean that the Christian is an economist who knows what is good for his community in terms of better and trade. But it does mean that he views the operation of his economy and its effect on the individual. He knows when industry is mistreating employees, as Reinhold Niebuhr demonstrated so dramatically during the 1920s. He knows when labor unions are strangling the economy with unreasonable, self-enhancing demands. He also is aware of those complex moral problems that confront a Christian businessman who knows that unless he plays the game of competitive bidding the way his industry has written the rules, he won't stay in business.

Sociological analysts, notably Vance Packard, have shown that the economy of which we are so proud is shot through with planned obsolescence. Products that should last for a decade must be traded in after three years if our economy is not to suffer.

In short, these and other economy problems are filled with moral implications simply because man is involved in economy. Ever since Adam decided that an apple was worth the high price of disobedience, man's every move has involved moral decisions.

The local minister and national church groups should and must bring the light of Christian truth to bear on every aspect of our economy. There is no such thing as a moral-less transaction when man is involved in the transaction.

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OPEN Forum

LETTERS TO THE EDITORS

Reproach Ministerial Approach

EDITORS: Relative to John Patton's review of Charles William Stewart's book *The Minister as a Marriage Counselor* [April 13, p. 19]:

Dr. Stewart's relationship counseling theories may be applied to the framework of any theology that recognizes the cultural, social, and religious setting of the events leading to counseling, as well as of the counseling event itself.

Interestingly enough, the one point at which Dr. Stewart did reveal his theology, in Mr. Patton's opinion, is on the matter of divorce. Mr. Patton was dissatisfied because Dr. Stewart did not argue his position. No, the book was surely not intended to be a theology of marriage counseling. A theologian ought to be able to provide his own theology.

This review is far too typical of the ministerial approach, "Tell me your theology, then I can pass judgment on your views." If the CHRISTIAN ADVOCATE reviews are to be helpful, they must be done by those with less astigmatism.

Dr. Stewart's book is much more helpful to the parish minister than one would be led to believe by Mr. Patton's interview. Please inform your readers.

JAY B. SCHWARTZ
Kanorado Methodist Church
Kanorado, Kan.

Watchdog Bite

EDITORS: C. Stanley Lowell's reply to my *A Watchdog Worth Watching* [Mar. 30, p. 7] would have been more relevant had he responded to the issue I was raising, not one someone else has raised. [See *We Resist Clerical Pressure*, May 11, p. 9.]

There is a difference between legitimate criticism of sectarian efforts to dip into the public treasury, on the one hand, and undiluted anti-Catholicism. I'm suggesting POAU has not always made that distinction.

I applaud Mr. Lowell's efforts to prevent federal aid to parochial schools, but not his references to sisters as "brain-washed nuns" or "faceless women." I share his concern that some Catholic sources suggest Protestant clergymen are soft on communism, but not his unproved, oversimplified thesis that they "originated" the charge.

POAU has rendered valuable service

but can be even more effective if it abandons the malice which now characterizes its materials. Leave the name-calling to the John Birch Society.

I am not trying to shoot the "watchdog," merely administer a "distemper shot."

ROBERT L. GILDEA

Director, Indiana Area
Public Relations and Communications
Indianapolis, Ind.

Country Terms

EDITORS: If I understand Henry E. Kolbe's article *The Courage to Doubt* [Apr. 27, p. 7], he sees faith as a set of beliefs which should be continually refined by criticism. To quote him: "He who never doubts the faith he has will not—indeed, cannot—come to have a better faith." Surely this is what Mr. Brunner calls "the misunderstanding of reason within itself."

In simple country terms Mr. Kolbe means "bile dem cabbage down," but the real question is—how low? Until a fundamentalist can swallow it? A liberal? The neo-orthodox? No, let's really "bile dem down," down until the leaves begin to loose their identity—down till they begin to look mushy, and further still, till it begins to turn black—and keep on "biling" until the last trace of charred carbon is no more. Then maybe we can hear the Lord saying, "Come to the feast—you can't live on cabbage anyhow."

Certainly we ought to doubt—doubt until there "ain't nothing but doubt!" Then grace can happen! We can't hear the dinner bell as long as we're listening to sizzling cabbage and to the folks who are arguing over what to them tastes the best.

Now for the scholarly: The mind's path is from ignorance to wisdom to ignorance, but the latter condition is a most profitable state.

Roy WEST
Waverly Methodist Church
Waverly, Tenn.

Shocking Cover

EDITORS: The March 30 issue of the CHRISTIAN ADVOCATE was really shocking—and wonderful!

The Crucifixion picture on the cover stopped me with a gasp, and I decided

to take time to glance inside to see if the fine art was followed up with something to say.

Your Resurrection editorial [Comment, p. 3] was worth my looking-inside time. It is a tragedy that Resurrection has come to mean immortality to so many people. The whole biblical understanding of the Resurrected life has been perverted by the world and often by the Christian Church itself.

Thank you for your integrity. I will look forward to more up-to-date Christian journalism from the CHRISTIAN ADVOCATE.

MRS. MARILYN CLEMENT
Garland, Tex.

EDITORS: The cover of your March 30 issue gives me a grievous shock. How any follower of the Lord Jesus Christ could consent to such a Frankenstein monstrosity on the cover of a Christian magazine, I cannot understand.

There was a time in Protestantism when the person of Christ was considered sacred. I hope you are all thoroughly ashamed of yourselves.

CARLTON A. TERBUSH
Drexel Hill, Pa.

Another Powerful Reason

EDITORS: I have been much interested in the debate over the proposed amendment to the Constitution of The Methodist Church. Charle Parlin advanced numerous good reasons to support it [Amendment XII, Apr. 13, p. 11]. Ted Hightower wrote incisively in opposition [I Still Oppose Amendment XII, Apr. 27, p. 9].

One powerful reason for objecting to the Amendment, in my own thinking, was not referred to: A General Conference with 1,400 members may constitute an excellent religious assembly, but it cannot act effectively as a legislative body. Imagine the House of Representatives in our Congress trying to operate with almost three times as many members as it now has—and it stays in session for most of the year. Even now the General Conference has a tendency simply to approve reports which are prepared by boards and commissions. Opportunity to debate issues is of necessity limited and would be much further restricted by the unwieldy size of the assemblage.

MURRAY H. LEIFFER
Garrett Biblical Institute
Evanston, Ill.

EDITORS: Dr. Ted Hightower's main fear seems to be that the annual conferences may lose not only 12½ per cent of their representation in the jurisdictional conferences of the church, but perhaps more in the future, and thereby weaken the jurisdictional structure and minimize the jurisdictional conference and its functions.

He does not seem to see that even

though the total number of delegates may be reduced the positive result of the proposed legislation would be that more annual conference people will go to the General Conference and all will be participants in the jurisdictional conferences. If only the General Conference can submit constitutional amendments, then more of our local people can exert their influence in determining constitutional amendments or any proposed legislation.

He also charges that a General Conference of 1,400 members will be "cumbersome and unwieldy" as a legislative body. He reminds us that a legislative body of such size does not exist on the face of the earth. Need we remind him that the majority of the work of the church is done in committees in all conferences of our church, and the conferences amplify or modify and adopt or reject this work. . . .

JACK R. SHEARER

Associate pastor
Government Street Methodist Church
Mobile, Ala.

EDITORS: Dr. Hightower's article is rent through with inaccuracies, generalizations, and red herrings. For instance, he states that nowhere on earth is there a legislative body of the proposed size of the General Conference. Obviously Mr. Hightower was asleep when he preached to the Ohio Conference last year, which has more than 1,400 members and is very much alive. Now, admittedly, we have problems, but they are not all the result of bigness, nor is our legislative capabilities diminished by our size. Moreover, I believe the Virginia Conference is slightly larger than the Ohio Conference, so there are at least two legislative bodies of this size. . . .

JOHN L. DUNHAM

Concord Methodist Church
Dayton, Ohio

The Facts

EDITORS: May I add a necessary postscript to the book review of *Communism and the Churches* [Books of Interest to Pastors, Apr. 27, p. 19]?

While I was in possession of the files of the unofficial Methodist Federation for Social Action, I offered every possible cooperation to the author of the book. When I accepted the position as President of the Federation, I made it clear that if I found any evidence of subversion or any official position contrary to Christian ethical standards, I intended to resign and to expose the facts. The Federation accepted my leadership on those terms. My own investigations having met those standards, I welcomed the opportunity for a critic of the Federation, Ralph Roy, to have full access to the facts. I did make the request, which ordinary courtesy on his part should have made unnecessary, that if he found anything damaging he would consult me before

giving the fact publicity. This was not honored. I never knew of publicized information alleged to have come from files in my possession until the book was published.

The book does properly exonerate the top religious leadership of the American churches and I suppose I should be grateful that he gives me a clean bill of health. But I still challenge Mr. Roy or anyone else to submit evidence of any statement of the Methodists named in the review which is out of harmony with the New Testament or cannot be duplicated by similar statements of top Protestant leadership.

It seems to me there is too much willingness to throw some little men to the wolves. The author continues to be vague about the so-called "Communist line" and he still accepts the theory of "guilt by association." As Dr. Willard Uphaus has put it, "I did not associate with the Communists in order to be duped, but to understand them and to influence them."

LORD F. WORLEY, president
The Methodist Federation for Social
Action
Hartford, Conn.

Smooth Evasion

EDITORS: The *Story of Two Movies* [Comment, Apr. 27, p. 3] with its references to the dangerous and fraudulent film, *Operation Abolition*, is offensive because it is so watered down with the smoothness of evasion.

There was a time when the editorials had some spine, but in recent months I detect a frightened editorial spirit.

Let's have an end to the non-directive spirit when it comes to your editorials. Your readers are not helped by such colorless writing.

I will read anything which comes right out with a point of view, but the lifelessness of your editorial page has aroused in me an anxiety which motivates me to skip it for fear it will sap my soul of what may remain of stout opinion on subjects of life and death.

J. EDWARD CAROTHERS
First Methodist Church
Schenectady, N.Y.

A Gap to Bridge

EDITORS: Thank you for your informative article *Patients and Chaplains* [Apr. 27, p. 10]. Having had a year's experience in hospital chaplaincy while a student in seminary at S.M.U., I naturally appreciate your article very much.

Your article points out the very close relationship that the minister must have with men of medicine. Certainly your method is a very good way to bridge the gap that does exist to a certain degree between religion and health in the minds of many of our laymen.

CHARLES R. WARD
Schoolfield Methodist Church
Memphis, Tenn.

Guarantee Your Insurability!



by Andrew Hobart
President,
Ministers Life & Casualty Union

Many people put off buying insurance until "tomorrow." They are presupposing two things: First, they will still be living and second, they will still be insurable.

No man can reliably predict his time of uninsurability. It's a stage that is reached at some time in everyone's life—brought on perhaps by acute illness, an accident, a change in employment or just the attrition of growing older.

When you become uninsurable, as we all do, it means the end of plans to build adequate insurance protection. But here are some ways you can look ahead and guarantee that this end will not happen to you . . .

You may insure now on permanent plans of insurance for the entire amount you will need. This requires careful planning. You must consider family growth, cost of living increases and all other factors affecting the amount of insurance needed for the future protection of your family and you.

If your budget will not stand such a large immediate expenditure, investigate term insurance policies which offer protection over shorter periods of time. Some term policies are convertible to permanent insurance without proof of insurability.

Also many insurance companies have riders available by which you qualify only once and additional amounts of permanent insurance are available to you regardless of your health.

Write Ministers Life for complete information on guaranteeing your insurability and planning a secure future through insurance.



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We Do Not Build the Kingdom ... We Enter It

An answer to charges that the current theological revival is neglecting ethical concerns.

CHRISTIAN faith is always concerned with Christian ethics. On the other hand, ethics that are truly Christian must be grounded in a genuinely Christian faith.

The current interest in theology has stirred up considerable discussion about ethics. There may be some scholars who are so concerned about theological issues that they scarcely glance at ethical issues. There certainly are theologians who insist that good actions are not really Christian unless they are grounded in and are the outgrowth of a Christian understanding of God and Christ, a sense of personal reconciliation with God, and a genuine commitment to Christ.

This concern about Christology and related doctrines leads some ministers to fear that ethics are being neglected, that the emphasis upon God's initiative and the priority of grace cuts the nerve of moral effort.

I believe these fears are groundless—at least in the context of American theology, which is not likely to fall to some continental extremes. Moreover, I believe that the only adequate ground for genuine Christian ethics—and, more important, for genuine Christian behavior—is a truly Christian faith, both in the sense of understanding and commitment.

Such an ethic—like such a faith—would bear several distinctive marks. First, Christian ethics are solidly based on the New Testament. The practical teachings of our faith may have many points of contact with other forms of ethics: Greek, Hindu, or just plain pragmatic. But Christian behavior is always behavior that is guided by the teaching of the New Testament.

The first aspect of this New Testament basis is the teaching of Jesus. *Christian ethics are the ethics of the Kingdom of*

God. This requires that we shall understand—in depth—Jesus' teaching concerning the Kingdom.

What did Jesus mean by the kingdom of God? It must be said quite directly that this phase of Jesus' teaching has been thoroughly examined by New Testament scholars, that their understanding of the Kingdom must be the starting point for any "Kingdom ethics," and that this scriptural interpretation of the Kingdom is largely misunderstood.

One reads Rauschenbusch's *A Theology for the Social Gospel* (Abingdon Press, paper, \$1.75) with appreciation. But one must confess that it is quite irrelevant in terms of contemporary biblical understanding. We must put a different foundation under any "social gospel" that is to be valid today.

Every minister and every literate layman owes it to himself to examine with some care this aspect of Jesus' teaching. C. H. Dodd's *Parables of the Kingdom* (Scribner's, \$3.50) is a classic in the field. C. T. Craig's article in Volume VII *The Interpreter's Bible* (Abingdon Press, \$8.75), is concise and clear. John Bright's *The Kingdom of God* (Abingdon Press, \$3.75), particularly the chapters relating to Jesus' interpretation of this phrase, will dispel any illusions as to its meaning.

It is perfectly clear that Jesus did not consider the Kingdom to be a social order of any kind. The word "Kingdom" means "Kingship." The kingdom of God is the "kingship rule" of God. God does rule. Whatever we men may do in our social structures, God is the supreme Lord of all. Thus the Kingdom is not an order which we build, it is a relationship into which we enter.

To enter the Kingdom is to acknowledge God as King. To accept him as King is to accept his rule over our life. Because this King is also Father who loves all men, we, too, must love all men. And the New Testament makes it clear

By CHESTER A. PENNINGTON

that to love is not a feeling, or a verbal profession, but is a way of actively relating ourselves to and serving our neighbors—and our enemies.

There is a Kingdom ethic, to be sure. But it is not of the kind most frequently expounded. It is one which ventures to wrestle with the whole complex of Jesus' teaching in this regard, and emerges chastened by the complexity of His words, but challenged by the genuine motivation which is aroused.

There is another aspect of the New Testament ground for Christian ethics: the teaching of Paul. Christian ethics are the ethics of justification by faith.

The old attempt of some scholars to force a cleavage between the teachings of Jesus and of Paul has long since been discredited. It is now recognized that the ethical exhortations of Paul are remarkably similar to those of Jesus. Far from conflicting, they reinforce one another. This may be expressed in two ways.

The teachings of Jesus bring us to precisely the point at which Paul finds us: in the despairing recognition that we cannot achieve what God demands, unless God gives us the forgiving grace by which to do it. Who can honestly read the Sermon on the Mount—really read it—without despairing of his ability to be this kind of person? Of course, says Paul, that's where we all find ourselves: for *all have sinned, and come short of the glory of God.* But God has given us free forgiveness in Christ. He makes us what we cannot be by ourselves. He helps us become and do what God requires.

The other way of saying this is that Paul brings out what is implicit in the whole fact of Christ. Jesus could teach many things—much of it not especially original, having been voiced by other rabbis. But what Jesus taught was expressed within the context of an Event, the full meaning of which he, himself, could not make explicit. It remained for

Chester A. Pennington is minister of the Hennepin Avenue Methodist Church which is located in Minneapolis, Minn.

Paul to do this. He interpreted the coming of God's kingdom, announced by Christ, as God's redeeming act in Christ. Because God has redeemed us, we are to behave as persons who have been ransomed from slavery and taken into the family. Because Jesus Christ is Lord, we are to make him Lord of our lives and express this Lordship in all our relations with others.

Paul makes it quite clear that we do not win God's favor by our good behavior. We accept his freely offered forgiveness, and then are impelled to do good things. He proves his love for us, and we respond in grateful love which motivates us to be what he wills. We are "justified by faith without works of law." The works which we do are the glad expressions of our gratitude at being forgiven.

For both Jesus and Paul, then, Christian ethics are grounded in our personal relationship to God. Jesus spoke about entering or receiving the Kingdom, that is, accepting the rule of God for one's life and living in obedience to that rule which is love. Paul spoke of justification, reconciliation, adoption—all figurative expressions for a new relationship with God, which God initiates. Christian behavior is the new life which is consequent upon this life-giving relation.

Both Jesus and Paul think of ethics as what someone has called an "ethic of response." The initiative is with God. What we do is done in response to something God has already done for us. Our obedience is our joyful, grateful response to his word of forgiveness. Our love for our fellows is in response to God's love for us and for all men. Christian behavior is never the grim, sober fulfillment of duty. It is always the enactment of our gratitude to a God who has loved us when we were unlovable, and who, by His love, has enabled us to love.

One further truth must be made explicit. Christian ethics do not stop with the recognition of this relationship and response. The relationship is only the beginning of the Christian life. The response requires guidance. So there are two further factors to be noted.

The role of instruction. Just what it means to love a particular person in a particular time and place is something we must learn. We must allow ourselves to be instructed in these matters. Just to say, "I am justified by faith," and to add, "My conscience says thus and thus," is not the end of the matter for an honest Christian. What God requires of us is something about which our fellow Christians, our mentors and advisors—even our antagonists—have much to teach us.

The Reformers and Wesley believed that we are "saved by grace." But they recognized that we need also to be instructed and disciplined by "the law." To be made right with God is the beginning

of the Christian life. But a Christian will keep his conscience sensitive to the instruction of those who can teach him now to express this rightness in terms of relations with other men.

The imperative of growth. A Christian must never stop growing, either in personal achievement or in the quality of his life with others. Justification must be followed by sanctification. The Christian is one who is growing in grace. This results in greater maturity, deeper self-understanding, firmer integrity. These are the roots of a more genuine love. And this is the heart of Christian ethics.

There are two corollary considerations which support the validity of this understanding of Christian ethics.

Such an ethic—biblically sound—is also true to the deepest understanding of ourselves. This can be expressed in two ways.

Our deepest moral problem is not lack of knowledge but lack of motivation. We have a pretty good idea of what we ought

The most adequate and accurate single way of describing the saving meaning of an event (or the saving work of the person) is by saying that God through Christ brought into existence a new people—a people in which he could be known, in precisely the way he is known there—as righteous love, as grace and truth, and could thus reconcile us to himself.

—*James M. Gray, Jesus, Lord and Charity* (Harper & Bros.)

to do. Our problem is that we don't have the will to do what we know. We do not know all we need to know, certainly, but we know enough to make a start. The truth is we don't want to start.

Most church people have been exhorted to be good until they are sick of hearing it. They have been told tiresomely what they ought to do. But they have not been given the motivation, the compelling reason why.

This is God's gift, replies Christian faith. Accept his forgiveness and live out of gratitude. Accept his love and obey him in thankfulness. Let God make you a responsive, willing person. Then you will want to do good.

Moreover, if we go about trying to do good, without adequate motivation and without the assurance of God's acceptance, we only become tense and anxious and unsure of ourselves. We become tense because our motive is forced and rigid. We become anxious, because we have to make uneasy excuses for our failures and shortcomings—and we aren't at all sure that God is quite so easygoing. Small wonder there is little joy and assurance in our churches.

No amount of good deeds can make us good persons. We must be good before

we can do good. And this is precisely the work of God's grace through faith. The consequences: a radiant virtue which commands Christian experience to those who behold it.

Such an ethic—biblically sound—is true to our deepest understanding of the dynamics of society. There is no ideal structure which will eliminate all the ills of society. Our social ills are deep-rooted in the limitations and errors of our personal existence. So we are able to regard social change and improvement realistically.

We know that reforms are never complete and never sufficient to eliminate all social ills. Our proposed solutions are proximate only. Indeed, each solution is likely to arouse its own problem. So we do not expect to build Utopia (an unbaptized Kingdom). We hope only, under God, to place restraints upon power (including our own), and aim at the achievement of justice.

This suggests that no particular proposal can be regarded as the Christian way. Christians are quite likely to be found on both sides of a particular problem—and with equal sincerity. Therefore, a Christian has three reasons for being humble. First of all, because he knows that the root of our human ills lies within himself, and can only be dealt with by the grace of God. Second, because he knows that his own view is very likely to be shot through with pride and self-assurance. And third, because his fellow Christian, whose view differs, may be right! A Christian must always be open to differing views. He may learn, even from his antagonist!

It is impossible, therefore, for a Christian to identify any particular social order or political structure or economic system as the kingdom of God. Indeed, no coercive order can be equated with the Kingdom. The kingdom of God is the kingdom of love. And we cannot force men to love one another. We can only force them—by social sanctions—to behave with some restraint, to obey accepted laws and customs. If men are to do this in love (which is the only Christian way), they must be moved to love through some other means than social coercion.

The Christian faith affirms that God, himself, seeks to evoke our love by the supreme manifestation of his love in Jesus Christ. This is his act of grace. If we respond in faith to God's love, we are newly related to him. This relationship spreads its renewing power through all our powers. Being then new creatures, we express our love for God by seeking to love all persons for whom we bear some responsibility. We express this love through the forms of society. And always we are open to the constantly renewed grace of God which gives us greater power to know ourselves and to love our fellows.

WHY NOT NOW?

By Newell S. Booth, Jr.

"The United Presbyterian Church in the United States of America, meeting in Buffalo, New York, May 17-24, 1961, . . . invites the Protestant Episcopal Church, meeting in General Convention in Detroit, Michigan, in this same year to join with us in an invitation to The Methodist Church and the United Church of Christ to explore the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical."

The 173rd General Assembly of the United Presbyterian Church in the U.S.A. adopted the above statement and thus formally opened a new major effort toward the union of four major Protestant bodies. The invitation followed along the lines of the proposal made by Dr. Eugene Carson Blake in a sermon last December in Grace Cathedral (Episcopal), San Francisco. Dr. Blake is the Stated Clerk of the General Assembly.

The official Methodist group that would consider such a proposal is the General Conference of The Methodist Church which meets next in Pittsburgh, Pa., in the spring of 1964. In the meantime, Methodists everywhere will be discussing church union. We present this article as a part of that discussion.—THE EDITORS.

THE RECENT proposal for unity among Protestant churches (see above) has renewed discussion of a subject that arises periodically. Will this proposal suffer the fate of its predecessors and fade away? If so, it will reappear again and again, for while the dream of Christian unity may go underground, it will not stay there.

Why is it that previous plans have had their day and disappeared? Perhaps one reason is that we have tried to solve too many problems at one time.

What is needed is an atmosphere of unity in which problems can be progressively solved, and this atmosphere must be concretely symbolized. The councils of churches do an important and necessary job. But it is not the specific function of the councils to promote organic unity. New symbols and channels are needed which will bring about closer unity.

We may speak of the vision of Christian unity as an underground stream.

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How is this? Let us first recognize that we do have a large degree of unity. Large numbers of church members transfer across certain denominational lines and hardly notice it. Ministers of some denominations are acceptable in other denominations. These things are often pointed out, but there is no symbol of this unity. The councils cannot be such symbols, for they include denominations where such free exchange is not acceptable.

Why not, then, recognize this present fact of unity and give it symbolic and effective form? Those denominations that are able to accept each other's members and ministers should make it clear that they are in fact one church. Such a symbolic recognition will not remain in the realm of theory, but will do away with the present unfortunate idea that there is a "Methodist Church" or a "Presbyterian Church." It will do away with the false impression that these and other similar groups are separated by significant issues.

It is widely recognized that the word

"church" has two proper meanings. One refers to the whole body of the faithful—the Church universal. The second refers to the congregation of the faithful in a particular community. True unity must begin with the return to a proper use of this word. If a group of denominations will recognize the fact that they are denominations and not "churches," and will give effective symbolic recognition to this fact, we will have taken an important step forward. We could then properly state that we have Methodist, Presbyterian, and other denominations within the "Church of Christ."

A "United Church" would then be composed of those denominations willing to recognize this fact and make it effective at least to the extent of intercommunion, free transfer of members, and mutual recognition of ministers. Of course, a unity of some Protestant denominations in the United States should never be confused with the "Church Universal." Yet, in principle and in purpose, it would be the Church Universal, for any group affirming Christ as Lord and Saviour and willing to join on this basis of mutual recognition, would be welcome.

Further areas of co-operation which would strengthen the recognized unity would undoubtedly soon be discovered. Overlapping efforts could be eliminated. Certain areas of concern seem to be ripe for unification. For instance, there is the field of higher education. Co-ordinating and uniting present denominational efforts to provide more and better college facilities might be among the first steps. Greater unity in the campus ministries to students could be another. Making present denominational seminaries into seminaries of a united church would have the advantage of training new ministers within the framework of Christian unity.

Why could not these steps be taken within the present denominational structure? Perhaps they could, in theory. The trouble is, each denomination fears that it is going to lose something. If we could get over this hurdle by a clear recognition of the fact that we really are one, then this fear could be overcome. Also, there would then be a definite structure of unity to which united efforts could be related.

As time went on, more and more efforts would undoubtedly be united. As more laymen and ministers had experiences across denominational lines, effective organizational unity would grow. Whether this would eventually lead to complete organic union is a question which would not have to be solved at the beginning. The answer would come with experience. Differences would remain, but they would now be seen within the perspective of unity rather than that of artificial division.

It is on the local level, however, that

Communication...

The Courage to Doubt

Dr. Henry Kolbe's *The Courage to Doubt* appeared in our April 27, 1961, issue. This response is from The Rev. Lawrence A. Larson, The Parkman Street Methodist Church, Boston.

"DOUBTING THOMAS" has always been a term of reproach for the Christian. Thomas was the type of person who depended on his practical intellect for his guide to life. It was necessary for Thomas to touch in order to see, to stand in the very presence of that which called him to a higher obedience. Yet it is not insignificant that when Thomas had seen and touched his Lord he no longer doubted, but was a man of faith.

Thomas, when confronted by Jesus Christ, had his doubt turned into faith. Doubt then, in the case of Thomas, may have an extremely valuable place in the movement to faith. Doubt, however, isolated from the context of something higher, is contrary rather than correlative of faith. As faith has as its object Jesus Christ, so doubt also has its own object. Its object does not cause man to look up, but to turn away, or to look down.

Doubt is not the correlative of faith, if one agrees with such terms, for the only proper correlative of Christian faith is sin. "Doubting Thomas" was a skeptic, but a skeptic as such is never converted or convinced, only a sinner who has been skeptical, or a skeptic who becomes conscious of his sinful skepticism. Perhaps the latter was the case for Thomas. Doubt for the common man is the most dangerous and insidious form of decay that is present in modern civilization. Doubt is never to be equated with intelligent examination, for the intellectual endeavor of examination is based on the idea that "I can know." This is exactly the opposite of doubt. Intelligent examination is a positive pursuit. Doubt is a passive resistance to positive action.

Faith is not to be viewed from the Christian perspective as a psychological phenomena in which the unconscious mind finds its vehicle of compensation for an inner insecurity. This cannot be viewed as Christian faith for it necessarily is devoid of all love.

Today courage is required, but it is most required in the living by faith. Faith viewed as merely personal is a "light under a bushel." Faith is a light that shines leading men to Him who is the light.

the discovery of our underground unity might be most effective. It would give federated, united, and community churches a larger, national unity of which they could be effective parts. One thing that now retards local unity is the problem of identification. Federated churches have the difficulty of being half fish and half fowl, while community churches, on the other hand, often become neither fish nor fowl.

Comity arrangements by which one denomination accepts responsibility for a community also leave something to be desired, for, in spite of the "underground" unity of which we have spoken, there are still many people who feel vaguely disloyal if they join a church of another denomination, and they are all too often encouraged in this feeling by denominational representatives. Such representatives often find it difficult to give up certain areas and "lose some of our members." Such feelings are the almost inevitable accompaniment of thinking of a "denomination" as a "church."

Symbolic and effective recognition of the unity of the church on the national level will make it much easier to develop practical unity on the local level. It would give a solid basis for the unification of small churches across denominational lines in over-churched rural and urban areas, and would also help planning for growing and other under-churched areas. United local churches could be developed which would be directly related to the united church on the national level, but also recognized as "our church," by all the co-operating denominations. Present federated and community churches would also have the opportunity of moving toward such a status.

Strong churches of the co-operating denominations would not be greatly affected in an organizational way by the unity here proposed. But there would develop a new attitude or climate of unity. Members would be received into the "Church of Christ," rather than into a denomination. Churches within the same community would have more basis for co-operation in united efforts. Gradually the conflict between loyalty to denominational programs and concern for local needs could be overcome. The unity here envisaged would encourage autonomy at all levels from the local church through the community, state, and region. There could thus be a shift from nationally planned denominational programs to interdenominational programs planned to meet local, state, and regional needs. Geographical as well as denominational autonomy and variety would be seen as strengthening rather than weakening the united church. It would also help overcome the fear that there would be too much domination from a central headquarters.

Many questions may be asked. For instance, what organization would be de-

veloped for the united church? There would, of course, have to be some kind of legislative assembly and also offices and staff to deal with matters of co-operative concern. Care would have to be taken in keeping such offices and staff from simply duplicating the already reduplicated efforts of denominations and councils. It might be best to start with a particular area (for instance, the department of higher education) and let the united efforts in this field replace the denominational, and then move into another area.

However, honesty compels us to realize that, for a time at least, there would be an over-all increase rather than a decrease in organizational structure. This is unfortunate, but is the price that will have to be paid for unity. The alternatives are simply to continue our present dishonest divisions or to try to solve all problems at once and perfect a complete organization for an organic union to begin with—which seems both impossible and undesirable. Some duplication and confusion will be the price paid for flexibility and the chance to learn the meaning of unity from within. The purpose of Christian unity, contrary to some opinions, is not greater efficiency of internal organization, but for a more honest and more effective witness of the Church before the world.

Another big question would have to do with the position of Episcopalians, Baptists, Lutherans, and others who might not now be able to accept the proposed basis of unity. Unlike E. Stanley Jones's plan for a federation of denominations into one Church, this approach would involve complete mutual recognition of Sacraments, members, and ministers. However, the achieved unity of those so recognizing each other would only be a step in a growth toward greater unity. Real problems must not be swept under the rug, but frankly faced, so that possible solutions may be found. For instance, it might be possible to work out a plan whereby all new ministers of the united church and the Episcopal Church would be jointly ordained in a mutually acceptable manner. This would begin now a move toward overcoming one present barrier to union, while the search continued for more rapid solutions. Of course, the united church would continue co-operation in councils of churches with groups unable to take this proposed step toward closer unity.

There are many other problems, but the virtue of this approach is that we need not solve them all at once. Fundamental differences which do separate Christians from each other would be clearly identified in contrast to the artificial barriers. We could symbolize and make effective the real unity we now have and solve the problems facing us from within the perspective of a unity which encourages variety.

Beyond Abolition

By CHARLES M. CROWE

Further thoughts about a controversial film.

THE EXTENT to which the movie *Operation Abolition* was or was not doctored by the House Un-American Activities Committee has created a controversy. Everyone interested has taken a violent stand on one side or the other depending upon their particular bias.

An examination of the evidence hardly exonerates either side. It is probably true that the film was put together poorly and that the commentary was slanted to enhance its anti-communist propaganda value. There is, of course, no excuse for this by a responsible Congressional agency. However, it is also true that communist tactics were employed by known communist leaders in seeking to create disturbances and to discredit the HUAC hearings in San Francisco. The FBI has produced undeniable documentary evidence of such activity. It would have made a strong case for communist influence without distortion of facts.

In seeking to assess the whole matter it seems desirable to go beyond "Abolition," for this demonstration itself was only one of many in many places which carefully follow communist techniques to deflect public attention from the real issues involved. The loud outcry in certain quarters about the ifs and whys and wherefores of the picture itself only serve to question the validity of the protests.

Public demonstrations of any kind carefully planned and executed by known communist leaders are hardly to be taken as spontaneous outbursts of public opinion. These might appeal to people in some countries but the American public is too well informed and has too much basic common sense to be panicked by phony fomentations of rabble rousers.

The attempt of Communists to pin the "student" label to many of these demonstrations and riots is getting a bit far-fetched. It is true that leftist philosophies and sympathizers are in evidence on many of our campuses. But the instigators of incidents both here and abroad are

rarely students and many of the actual demonstrators are hardly in the student category, as we think of it. It is true that young minds are rebellious against authority and sensitive to injustice. But most American students, at least, have given little evidence of an eagerness to espouse on their own the noblest causes and claims of freedom and voluntarily to serve the needs of human well being.

If American students are so restless and idealistic, so energetic and so sacrificially minded, let them do some real and positive demonstrating where it counts! The juvenile gangs that terrorize our cities could use concerned student leadership to lead them out of the jungles. The nauseous, sick-sex output of Hollywood, which debases our culture and which fattens on student patronage, could well be challenged by student boycotts and student-led demonstrations. Corrupt police and politicians, corrupt elections, and the haunts of big-time gangsters could use student demonstrations of protest!

The truth is, we need to look beyond "abolition"; beyond the techniques of protest, agitation, and rebellion that are the stock in trade of so many malcontents. These are not the weapons of Christian love and concern. They are the tools of revolution and disruption. Christian Americans should have a more positive approach to off-setting communist influence than to protest against its detractors, however misguided.

Christians seem to be losing the cold war with communist propaganda and ideology because we appear so often to be on the defensive. We are forever being apologetic about some apparent soft spot in our freedoms. We like to look with disfavor and disdain upon overly anxious anti-communists or overly critical rightists. We seem to be so afraid of being chauvinistic that we shrink from letting our honest patriotism show. We are so conscious and vocal about our country's defects we lose sight of its tremendous values and assets. To be constantly critical of our national institutions may contribute to our self-righteousness, but it

does little for the cause of freedom.

We are behind in the propaganda wars, not because our weaknesses are exploited abroad by Communists, but because we have been too quiet and diffident about our own strength. America is the one hope of freedom for all mankind at this critical juncture in history. It needs all the positive, dynamic, articulate, persuasive, factual, undergirding and promotion it can get to offset the constant disparagement of offbeat cynics and disillusioned utopians. We may have many things to be ashamed of, but we have much more to be proud of.

Some people, who easily get all stirred up over the alleged inaccuracies of the *Abolition* film, are strangely unmoved by the tricky, insidious, vicious nature of communist infiltration and propaganda techniques. It is not surprising to know that some of those who are leading in the protestations against the picture and the HUAC are among those who have been listed as subversive by the Committee, and by the FBI.

If possible, we need a little common sense to counteract our emotions. It is one thing to object to misinterpretations of a communist-inspired incident. It is quite another thing to give aid to the enemy or to seek to destroy a responsible Committee of the government, whose job it is to help guard our freedoms. The same goes for those who try to discredit or eliminate the magnificent leadership of J. Edgar Hoover. To label honest champions of human rights as subversive is, of course, one extreme. But to label everyone who is vocal against Communism as an enemy of civil liberties and free speech is an absurdity.

If the Committee needs revamping, let this be done. But it is vital that we have some authoritative group to gather and weigh evidence in this whole field to save us from extremists both on the left and on the right. In the meantime, and all the time, we must have more intelligent and realistic protagonists for the meaning and achievements of freedom to be found in abundance in our society.

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SERMON STARTERS

For the first half of Kingdomtide

Christ's Kingdom, Where? Aug. 27, Festival of Christ the King. Scripture: *Isaiah 62:1-12; St. Matthew 24:3-27.* Suggested hymns: 479, 220, 463, *The Methodist Hymnal.*

NOT ONLY have men in every age been unsure about how the kingdom of God is to come, but many have been confused about where it is to be established. The Israelites, returning from captivity, were sure it would be erected in a restored Jerusalem. For several centuries strong men struggled to establish the Holy Roman Empire as a political embodiment of the divine kingdom. Ultr-nationalists today insist on calling America "God's Country." Jesus himself, however, warned against the futility of saying, Lo, here is Christ, or there. Is he among white people? Protestants? Americans? In the sweet countryside far from wicked cities, by some new Galilee? In the high mountains above our crowded slums in some new Transfiguration? Jesus said, "... believe it not."

The kingdom of God is not anywhere, fully and finally, until it is everywhere. Contrast St. Matthew 4:23, *Jesus went about . . . preaching . . . the kingdom, with The Acts 28:30, . . . Paul dwelt two whole years in his own . . . house . . . preaching the kingdom.* The kingdom of God is still to be proclaimed abroad and about; yet is still to be exemplified in every man's own house. It is here, it is there.

Now this means that there is nowhere it isn't to come. That in turn means that no area of life is beyond its concern. This is why we observe Kingdomtide, beginning today, to apply the Gospel to many areas of social concern as well as to individual and personal needs. Someone has pointed out that if God is not the God of politics, for example, He isn't the God of anything. Leave out some place, some situation, some part of life from the purview of the Christian Gospel and you have restricted God thereby. If, as has been said many times, to define God is to confine him, it is just as true that to confine God, especially to restrict the

Gospel to so-called spiritual but not material matters, to individual but not to social problems, is to define him and his Kingdom in less than total terms.

The Kingdom is all the truth for all of life.

It's Right to Work, Bill. Sept. 3, Labor Sunday. Scripture: *Ecclesiastes 2:11-23; St. John 6:26-35.* Suggested hymns: 468, 459, 121, *The Methodist Hymnal.*

"AW, IT ain't right to hafta work," I remember complaining one sunny Saturday when I was a boy. My complaint is still as common as my language was ungrammatical. How many still imagine that work is a curse, its necessity a restriction upon the liberties of life!

But it's right to work. And this is not merely a matter of time or task, but of dedication and motivation. The apostle gives us inclusive guidance here, . . . *whatsoever ye do, do all to the glory of God.* (1 Cor. 10:31.)

Organized labor cannot command the public respect and support it deserves until its members can be restored to a consciousness of Christian vocation. Stanley Jones speaks of the "disastrous divorce" which since the Industrial Revolution has divided human life into two realms—sacred and secular. All of us need to reassure even the humblest workers doing the most routine jobs that they are appreciated as workers with God and for God. David Livingstone could see himself this way, "Nowhere have I ever appeared as anything but a servant of God—I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. . . . I am serving God when shooting buffalo for my men, or taking an astronomical observation." A familiar comment on Millet's well-known picture *The Angelus* is that the rays of the afternoon sun are lighting neither the bowed heads of the peasants in the field nor the church spire on the horizon, but only the wheelbarrow and the common tools of tillage. When the Church proclaims the Christian doctrine of the rightness of

work itself, the rights of workers will be respected. When Christians believe that all good work is given of God, they can insist that men glorify God's gift by both honest labor and just compensation.

In his book *My Ministry*, Charles L. Goodell quoted the classic lines,

"Who sweeps a room as to Thy law,
Makes that and the action fine."

Challenging Conformity. Sept. 10. Scripture: *Numbers 13:1, 17-19, 25; 14:3; Joshua 14:1, 5, 6-14; St. Matthew 5:13-16.* Suggested hymns: 68, 262, 264, *The Methodist Hymnal.*

CALEB WAS one of the first, but certainly not the last, to have "a different spirit." Only recently 17-year-old Stephen Bayne, an honor high school student of Westbury, N.Y., refused to accept a citizenship award from his local American Legion's Americanism committee. He shocked an audience of nearly a thousand classmates, parents, and school officials by quickly arising to say, "I refuse to accept an award from an organization whose policies I can't respect." A white high school girl in Norfolk who refused to boycott an integrated school; a Methodist minister in New Orleans who escorted his child through screaming mobs to a school in which Negroes are enrolled; an Episcopal clergyman in Scarsdale, N.Y., who banned from Holy Communion unpenitent anti-semites who had barred a Jewish lad from a country club dance, all stand in spiritual descent from Caleb. They are among those who dare be different, who challenge the pressure of conformity.

In a world rapidly producing a mass mind it isn't easy to stand for principles not generally accepted. The gray flannel suit—the uniform of the organization man—has come to symbolize the rising young business executive of today. Someone has pointed out that interchangeable uniforms lead too easily to interchangeable minds. These are the minds which make easy appeasements with principle. They fear anything controversial lest they be forced to take a stand. They prefer compromises.

St. Paul's word in Romans 12:2 still applies to every Christian, *Be not conformed to this world: but be ye transformed by the renewing of your mind.* God said of Caleb, "He has followed me fully." That usually means all the way to a cross crossing off our secure conformities.

The Faith to Be Free. Sept. 17. Scripture: *Judges 4:1-8, 23; St. John 8:31-36.* Suggested hymns: 331, 295, 339, *The Methodist Hymnal.*

WHEN the primitive tribes of Israel scattered their settlements among the hills of Canaan their only government was the casual acceptance of some forceful personality. Such a personality was Deborah, whom the Scripture terms a prophetess, to whom the children of Israel came up

to her for judgment." (Judges 4:5.)

Hers was a judgment against disloyalty, against disunity, against discouragement, for she had the faith to be free when the Israelites cringed under the harsh hand of Jabin, King of Canaan. She it was who sparked the successful uprising which Barak led.

Her judgments still apply. The only loyalty on which any true patriotism can be founded is a loyalty to God. An analyst of our time has observed that a college teacher now might ridicule the idea of God with complete impunity, but dare not criticize "the American way of Life." Pseudopatriots wave the flag of country but ignore the banner of Christ.

Or consider her judgment against disunity, against the bickering between the tribes which prevented united action. Enforced uniformity is tyranny, but true unity is necessary to nationhood. *Time* magazine reported that one year's records in a midwestern city's health department showed that children had swallowed soldering flux, battery acids, after-shave lotion, chromium polish, paint thinner . . . and a long list of other improbable potables. Their elders probably swallow anything and everything in the way of ideologies, notions, philosophies, doctrines, clichés, nostrums—so present in our time.

But most of Deborah's was a judgment against discouragement. When a little boy tried to acquire a taste for olives and observed his father's fondness for them, he complained, "Pop, you're getting all the good ones." Crisis after recurring crisis internationally tempts Americans to think we are getting all the bad breaks, and we are almost self-persuaded into apathy. Deborah's faith was the faith Joseph Conrad, the sea captain author, described, "The heaviest seas run with the wind—facing it—always facing it—that's the way to get through."

Our Task, to Teach. Sept. 24, beginning Christian Education Week. Scripture: Deuteronomy 6:1-7; St. Matthew 18:1-7, 10-14. Suggested hymns: 429, 460, 559, *The Methodist Hymnal*.

PROTESTANTISM particularly is an emphasis upon education. The vestment of a modern Protestant pastor is usually adapted from the medieval scholar's gown to symbolize this. Ours is a teaching ministry. We remember that when Jesus went up to the temple (St. Luke 20:1, 2) he taught the people, having gone there first as a boy to ask questions of the elders. Boys still come to our temple for answers to the questions of life and life eternal. So do girls. We start teaching them in their youngest years.

On a holiday walk in the countryside the bishop of an urban diocese, dressed in mufti, fell into step with an old shepherd and his flock. "I'm a sort of shepherd too," he said, and thinking of his

Special Days

The traditional color for Kingdomtide is green.

Aug. 28—Festival of Christ the King
Sept. 3—Labor Day Sunday
Sept. 24—Christian Education Week
Oct. 1—World-Wide Communion Sunday

crowded city, he added whimsically that he had about a million sheep. "What do you do at lambing time?" was the thoughtful query of the old man. Someone, telling this story, has pointed out that this is a serious question the Church must answer. One answer is clearly true, the Church must help lambs grow. This, of course, requires not only protection, but education too.

But the teaching ministry of the Church must reach all ages. Too long and much have we let people think that Sunday school is for youngsters. We must mind the lambs, to be sure, but Jesus bids us feed his sheep also. Christian education never stops. It begins with nurseries; it includes universities. St. Paul was one of Gamaliel's graduates; Luther, a professor at Wittenburg; Wesley, a don of Oxford. In truth, none of us ever truly graduates from the school that is the Church.

At the Crossing of the Cross. Oct. 1, World-Wide Communion Sunday. Scripture: Epistle, Ephesians 2:13-19; St. John 10:14-17. Suggested hymns: 381, 417, 505, *The Methodist Hymnal*.

NEVER is our individual identity with the Christ on his cross so exact as when we are communicants on this occasion each year. Where he hangs at the very center of the rood is precisely where each one is when he makes his Communion today. For a moment of meditation when

you are kneeling to receive the blessed Sacrament, you will be at the crossing of the cross.

Consider that as you make the simple pilgrimage of faith which brings you down the aisle to the table, others will have preceded you. Not only today, but in all the years of our Lord there has streamed to that table a procession of sages and simples, saints and sinners, ahead of you in the long line of history. The Holy Table is the one place to which they all have come at some time, perhaps the only single place universally sought by Christians of every kind.

Moreover, there will follow in your train today children and children's children yet unborn. They too will walk this way in the years ahead, even as fellow Christians will follow you out of pews behind you this morning.

Consider, moreover, that as you kneel in thanksgiving, the communicants on either side make a line that stretches infinitely outward in both directions until it encircles the globe. Sometime today in every land beneath God's sun the faithful will be sharing the Lord's Supper with you. This is why we call it World-Wide Communion Sunday, for the Holy Communion, call it the Mass, the Eucharist, the Supper, or the Sacrament, is an observance held in common by Christians of every kind, by denominations and persuasions of many kinds, in languages of every tongue and by rituals of every sort.

So there, exactly there, in one single, solemn moment of remembrance, you will be at the crossing of the cross, there where the vertical line of time and history intersects the horizontal line of space and distance. And our holiest faith is that the Lord Christ is here at the center of his cross to meet us in redeeming mercy. Come!

Worth Quoting

WORK HAS NEVER been a grievance for me. I have tried honestly to earn my wage, to labor not from compulsion but by glad choice. Since the day when I met the Master face to face, I have believed that life was intended not for leisure but for laboring.

—BISHOP ARTHUR J. MOORE, retired, Atlanta, Ga.

THE PROTESTANT contention is not for mere toleration but for abso-

lute liberty. There is a wide difference between toleration and liberty. Toleration implies that someone falsely claims the right to tolerate. Toleration is a concession, while liberty is a divine right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift of man, while liberty is a gift from God.

—W. A. CRISWELL, *United Evangelical Action* (Sept., 1960).

COUNTRIES as well as individuals must be willing to repent.

The people of this country are capable of a moral revulsion against ever dropping H-bombs on another people. We will not take a significant step toward peace until we repent of Hiroshima and Nagasaki.

—A. J. MUSTE, secretary emeritus, fellowship of Reconciliation, *Religious News Service*, June 17, 1960.

the Day I Almost Quit

By JAMES C. DARBY

Sometimes success hides behind the darkest day

THE SCRIPTURES remind us, *My strength is made perfect in your weakness*. This I know to be true. For one of the most disappointing days of my ministry—the day I almost quit—proved to be one of the most successful.

Thinking back to the day I decided to become a minister, I realize it was not a sudden decision. Yet, I hesitated to answer the call. How could I be sure God was really calling me? Evading the issue I decided to join the Merchant Marines. I was 16, eager to travel, in perfect health, and I regarded this an excellent way to escape the nagging conscience that was calling me to the ministry. My application had been approved and I was in Birmingham, Ala., for my physical. But I didn't pass; the doctor said I was too nervous. My world crashed around me; at 16 I was an utter failure.

Sad and dejected I walked down the street of the strange city. Suddenly I stopped before a little storefront mission station. What caught my attention was the sign on the window, painted in scrawly black letters:

"Only one life which will soon be passed; what's done for Christ is all that'll last."

I stood there reading and rereading the words. Then I silently pledged my life to the Christian ministry.

That was the beginning. Many times since I have questioned whether or not I made the right decision. It was this bleak thought which returned again to plague me on that blackest day when I could see no results from my work—the day I decided to quit. It was Sunday. The first morning service had not gone well. I had little hope for the next. A feeling of complete frustration and futility gripped me like a vise. I asked myself what reason there was to continue.

By this time I was 20 and the student pastor of the Dyersburg Circuit—six country churches of the Memphis Conference. I attended college during the week and served the churches on weekends. I had been warmly received by the people and I quickly came to love them. Still, it was a big responsibility and this

James C. Darby is the minister at St. Stephen's Methodist Church in Chicago.

day I asked myself whatever had possessed me to take on such an impossible task.

While I loved the people, I had become disappointed in the work. I had expected to revolutionize the churches and the communities as well, but little change had taken place. After two years the churches were still struggling as they had been doing for many years. I felt my efforts in vain.

In addition, if I thought the first service of that morning had gone badly—my strongest church—the next would be even worse for it was the weakest. On arriving at the church I again noticed how badly it needed paint, the wooden steps were shakey, and the lawn had not been cut all summer. I looked with envy at the crowd gathered in the nearby school-yard where a ball game was in progress. The congregation consisted of four women, an elderly man, and a young boy—a stranger to me. Three others appeared later.

I remember the service well. I greeted each of the people as I came in, shook hands with them, and was introduced to the 16-year-old boy, Connie Lynn Tibbs, who was a grandson of one of the members. I said "Hi, Connie," and I remember how he responded with warmth and friendliness to my greeting. "Connie is visiting us for the summer," his grandmother said.

The service that followed was no better than I had expected. We had no one to play the piano. I led the singing—something I had never been able to do well. I gave a sigh of relief when it was over.

In my Journal that night I wrote my decision, "I'm going to quit," and listed the hopelessness of it all.

But I didn't quit the ministry. The bitter feeling of discouragement did not remain. It did return from time to time, but I learned to cope with it and continued on with what I regarded a hopeless situation. The following conference I was moved from the Dyersburg Circuit to Lester's Chapel Methodist Church near Jackson, Tenn. This church began to make progress under my ministry—something very precious to the heart of a young preacher.

I had almost forgotten the days of bitter discouragement on the Dyersburg Circuit. I remembered only the kindness of the people and the love I had for them. But one day I was reminded.

I received a long-distance call from the smallest of the churches on that charge—the one which had led me to the lowest point of my depression that day—with its lack of paint and its nine members in the congregation. The call was from the grandmother who had introduced me to her visiting grandson. She asked if I would come back to conduct a funeral. When I said that I would she told me that her grandson, Connie, had been killed in action in Korea. At first I could scarcely remember the boy.

I drove the 65 miles to conduct the service, and I met the soldier's parents, wishing desperately that I could bring them some degree of comfort.

The military service was conducted at the cemetery. The people stood silently while the bugle notes drifted across the still air. At the crisp, staccato commands of the sergeant-at-arms a volley of rifle shot rang out in final military salute, and the American flag which had draped the casket was carefully folded and presented to the weeping mother.

She spoke to me, then, as I was preparing to make my departure, "Thank you for coming," she said. "You have been a great help to us all. Connie said he wanted you to preach his funeral service if anything happened." My astonishment must have shown in my expression because his grandmother then added, "Connie always spoke of the church service he attended with us that summer, and how it had meant more to him than any other he ever attended. When he left for Korea he left word that if he should not come back that he wanted you to preach his funeral."

I was unsuccessful in my attempt to keep the tears from welling in my own eyes. They thanked me for coming, but I could not tell them how much coming meant to me. I now realized that a minister can never judge his success by what he sees or how he feels, for one of the most successful days in my life—the day that meant most in the life of a 16-year-old boy—was the day I almost quit!

Books of interest to pastors

World Cultures and World Religions, by Hendrik Kraemer. Westminster Press, 386 pp., \$6.50.

Reviewer: ARTHUR V. LONG is pastor at First Methodist Church, Newton, Iowa.

This is a comprehensive study. Only a person with comparable training in Oriental cultures, such as Dr. Kraemer has, and with his experience in Christian missions, and on theological faculties, would dare undertake the writing of such a book. The cost might have been more in the medium range, but due to the factual material covered and the quality of the book, there is justification for the price.

The writing has been done from the Christian vantage point and the Christian interpretation is evident throughout. It is possible to trace the Christian witness as the theme is developed.

Two general sections enable us to follow the author. In the first place, there is the meeting of world cultures and religions. This confrontation can be seen initially by the historical review of the meeting that has taken place between the Western (Christian) culture and the Muslim, Indian, Buddhist, Chinese, and Japanese cultures. The Western culture and the Eastern cultures are contrasted and affinities of the Western and Eastern cultures are revealed. Western political and economic dominance is sketched in the book, and detailed comments are made on the results of Oriental studies and Christian missions. The chapter on *The Significance of Christian Missions* is excellent.

The meeting of the West and the East has revealed the sensitivity of the Western mind to Eastern modes of thought, while on the other hand the East acquired Western skills, technology, and social techniques. Further, there is in the East, the development of nationalism and a resurgence of interest in Eastern religions.

In the second section there is an emphasis which deals with the coming *Dialogue*. This dialogue must take place in our world because of the nature of Christianity and because Western centeredness has been replaced by African and Asian centeredness. It will be in this area that the fate of Europe and America is decided.

The final plea is made for the Chris-

tian Church to prepare for this dialogue, not only through a more adequately trained ministry, but also through the development of an understanding of the biblical message by all who call themselves Christians.

If this sentence brings a quickening to your spirit: "The main response in this dialogue is not the thinking but the being of the Church," then this may be the book you will want for your library.

Escape From Authority (The perspectives of Erich Fromm), by John H. Schaar. Basic Books, Inc., 349 pp., \$6.50.

Reviewer: ARTHUR L. FOSTER is assistant professor of pastoral theology and counseling at Vanderbilt Divinity School, Nashville, Tenn.

Here is a penetrating and powerful critique of the thought of Erich Fromm which will be of interest to the pastor as well as to the thoughtful layman. Central issues of Christian social ethics and of the Christian view of man are clarified in a systematic analysis by the professor of political science from the University of California. Using his intensive and extensive knowledge of philosophy, theology, psychoanalysis, and political theory, Schaar shows both the unique role of Fromm as a social critic and his serious deficiencies. Schaar manages no mediocre restatement of Fromm's work, but a probing, original assessment that is a major contribution in its own right. The reader who has made too easy a peace with the mystical naturalism of Fromm will be driven to re-examine his own assumptions and conclusions by this book.

Fromm's solution to the problem of authority is to liberate men from irrational authorities, but he provides no positive concept of authority or of liberty. Fromm, says Schaar, is a moralist without a concept of the moral life. He believes that man will be spontaneously creative and rational if he can only be set free from authoritarianism. Schaar shows that the political problem of restraint and of the choice of what to do with one's freedom still will remain to be solved.

Another flaw in Fromm, according to Schaar, is his assumption that empirical (psychoanalytic) research can discover universal human nature and its needs.

Schaar shows that one can never get ethical norms from empirical research alone. In Fromm's case he shows how his so-called empirical norms reflect certain philosophical and cultural assumptions. Schaar goes on to illustrate our need for values that transcend us and carry us beyond ourselves.

In this book Fromm's well-known view of love is subjected to careful scrutiny and is found to be shallow and deficient as compared to the biblical understanding of love which includes mystery, choice, and particularity, according to John Schaar.

The idea and condition of alienation is given a brilliant treatment in this critique. Fromm's sociological view of alienation is compared with others, including the theological understanding of man as fallen and alienated from God. Schaar finds more realism and more ground for hope in the latter.

A splendidly illuminating discussion of the role of utopian visions in human life is also provided by way of treating Fromm's notion of the good society. Schaar, incidentally, without intending to do so, provides some helpful perspectives on the work of the minister today. He shows that we need to be "visionaries and moralists" in a frightened and oddly conservative age! In his discussion of work, it was also suggested to this reviewer that the ministry is one of relatively few vocations where a man can express his whole self—in contrast to the alienation from oneself which comes in over-specialized work.

This book is a must for anyone seriously concerned with relating the Christian faith with psychotherapy, sociology, and political theory. It is not to be ventured upon by the fainthearted, but will surely reward the one who has the courage to undertake an exciting journey of thought.

Deliverance to the Captives, Karl Barth, translated by Marguerite Wieser, Harper & Bros., 160 pp., \$3.

Reviewer: AUBREY ALSO BROOK is pastor of Central Methodist Church, Fitzgerald, Ga.

This volume of sermons by Karl Barth, the master theologian of our century, reveals facets of his theology and personality. The simplicity and clarity of style may surprise some who think of Barth only in terms of his voluminous and ponderous *Dogmatics*. The preachability of Barth's theology is demonstrated lucidly in these sermons for those who consider such a demonstration necessary. Most of the sermons were preached in the prison at Basel. Barth says that he considers the prayers "as essential as the sermons themselves." Certainly there is much in the prayers to provoke thought and study. As one reads the sermons, though he may not have seen or heard

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Barth, he feels that he is in a service where Barth is preaching.

The essential element in the sermons is the striking reality of God's Word. Many will read these sermons and feel that Barth is preaching especially to them. The witness and power of the Holy Spirit moves through the sermons and prayers speaking first to all the need of their deliverance as captives of sin, and secondly that only in Christ are they set free.

Eight of the sermons are based on Old Testament passages and ten on Scripture from the New Testament. The expository character of the sermons illuminates the meaning of the Word.

The sermon *Saved By Grace* on Ephesians 2:5 is a thumbnail sketch of Barth's theology.

In the *Preface* Dr. John Marsh, principal of Mansfield College, Oxford, states that not many men "stamp their name upon an age" especially theologians. Whether this century will be known as "The Age of Barth" may be an open question, but pastors and theologians are not worthy of their name unless they are wrestling with the searching questions that Karl Barth has been putting to the Church since 1918.

We find in these sermons the accent of the Gospel of Life that a dying world desperately needs. Pastors will want to read and read again these sermons because they will see afresh the decisive place where they stand as servants of the Word.

Families in the Church: A Protestant Survey, by Roy W. Fairchild and John Charles Wynn. Association Press, 302 pp., \$5.75.

Reviewer: JACK A. WORTHINGTON is staff counselor in family life education at the Board of Christian Education of the United Presbyterian Church.

Fairchild and Wynn have attempted to combine a survey of current research on the family, coming from both the social sciences and the church, with their own primary research on families in the United Presbyterian Church in the U.S.A. The latter project included three instruments: (1) a questionnaire to about 2,500 pastors, 1,000 of which have been analyzed; (2) group interviews with parents in 63 churches in different kinds of situations across the country; and (3) questionnaires that were filled out by the parents participating in these group interviews. As might have been expected, this research confirmed some of those things that "everybody knows." But it also gives us a clearer picture of the relationship of families to the church than we have had before.

The authors have attempted to set their secondary and primary research in the context of an understanding of the family in the Protestant heritage. How-

ever, their presentation of the historical and biblical material is lacking in depth and vitality when set beside their research materials.

The reporting of the research itself is lacking somewhat in sharpness because the authors found it necessary to make their report wider than their actual research in order to get the book published. This is unfortunate.

The authors also seem to be short on imagination in that they fall into the currently accepted trap of considering change in the family as deterioration rather than seeing it as also a possible expression of creative power.

Nevertheless, even when these criticisms are added together, this remains a very important book. It is lively and readable. Any minister who is concerned with the family and who has the courage to look at the actual family rather than simply at what he believes ought to exist should read this book.

Fairchild and Wynn have made a solid contribution to our understanding of the family in relationship to the church and thus to our theological reflection.

Worship and Theology in England

(From Watts and Wesley to Maurice, 1690-1850), by Horton Davies. Princeton University Press. 355 pp., \$7.50.

Reviewer: WILL M. HILDEBRAND is district superintendent of the Pasadena (Calif.) District.

This is one of an increasing number of carefully written books in the field of liturgies and theology. It is the author's thesis that liturgical practice reveals the theology of a period, and in this book he traces the influence of Puritanism and the Anglican traditions in their conflicts and accommodations in liturgical practices, and in architecture, and criticism as well.

The early chapters provide a synoptic description of the Anglican and non-conformist traditions in worship. Later chapters go over the same ground in greater detail—1690-1740 when Deism was challenging both Puritanism and the established Church; 1740-1830: The Dominance of Evangelicalism; and in 1830-1850: The Dominance of Traditionalism.

Almost too generous space is given to the Evangelical revival under Wesley and Whitefield, though it will be interesting reading for Methodists. Wesley is shown as a key figure in bringing together the Puritan and Anglican traditions with full-bodied appreciation for both. For example two years after Aldersgate, he reports that he received the Sacrament 98 times during the year, and 40 years later was reporting that he had communicated 91 times. The Covenant Service, not originally written for New Year's Eve, is lifted up as a Methodist contribution to liturgies of the ecumenical church, and is

widely used by all free churches of Britain on New Year's Eve. Its particular Methodist emphasis is caught in these sentences: "In all cases the Covenant Service symbolized a solemn engagement between God and His people. It is important to stress, moreover, that such an engagement was more than a recital of a creed with the top of the mind. It was a committal from the bottom of the heart. It was not only an affair of the heart but of the will." Readers will not be surprised with the affinity and loyalty of Wesley to the Anglican tradition and to the established Church, but much of the material is fresh here which links Wesley to Puritanism in theology and ecclesiologies, with both movements exercising strong influences on the Wesleyan movement. John Wesley here is presented as a strong bridge linking the advantages of liturgical form and of free prayer, and crossing the chasm between the worship of Anglicanism and Dissent. Writes Davies: "His catholic mind ranged through the centuries of Church history and raided its devotional treasures like an avid Christian pirate." His influence is compared favorably with St. Dominic and Ignatius Loyola, on the one hand, and Luther and Calvin from the tradition of Dissent.

The closing chapters have an excellent summary of the Oxford movement in the early part of the 19th century and its reaction against the liberalism of the day

in its humanist and political manifestations.

This book is a reminder that there is a resurgence of the Oxford movement's interest in revaluation of worship and liturgical form, as a common and powerful expression of the Christian faith before God and the Risen Christ by the fellowship of believers. Thirteen pages of bibliography, listing more than 250 books, remind us how widespread this interest has become. To cite one instance of the practical expression of the movement, there is a growing use by ministers and congregations of the Collects in the Book of Common Prayer, which were rejected by Puritans as short cuts in prayer. Our churches are discovering, however, that they are classic and useful expressions of the Christian faith, having in Hooker's phrase "a piercing kind of brevity." Wesley's own words on use of written prayer have their own piercing brevity: "Are not the words we speak to God to be set in order at least as carefully as those we speak to our fellow worms?"

Readers of this book will also want to have Abba's *Principles of Christian Worship* (Oxford Press, \$3.), and Massey Shepherd's *The Liturgical Renewal of the Church* (Oxford Press, \$3.25). For these two books will bring the inquiry up-to-date which Davies discusses so competently of the 18th and beginning decades of the 19th centuries.

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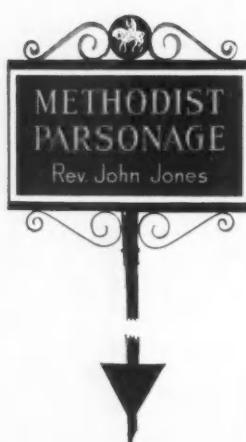
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ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School membership c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
NORTH TEXAS Bishop William C. Martin First Methodist, Dallas Robert E. Goodrich, Jr. May 30-June 2 Wm. F. Dunkle, Jr.	a. 2,015 b. -1,476 c. 11 d. 9 e. 16	a. 100% b. 100% c. \$1,918,804	68 For 178 Against	Voted creation new episcopal area in South Central Jurisdiction made up of Central Jurisdiction Conferences. Raised pension rate to \$52. Have started new home in Dallas for aged, at cost of \$1.2 million. Commissioned Walter N. Vernon to write history of conference by 1961, centennial year. Re-affirmed support of National Council of Churches aims. Launched special evangelism plan for local church. Set additional \$50,000 goal for Race Relations Day in next three years. Set plans to study growing urbanization within the bounds of the conference.
SOUTHWEST TEXAS Bishop Paul V. Galloway Travis Park, San Antonio J. Walter Browers, Jr. May 22-26 Charles Ray Goff	a. 2,283 b. -1,770 c. -1 d. 11 e. -1	a. 100% b. 100% c. \$1,056,463	386 For 2 Against	Voted 289 for, 8 against, resolution to request other South Central Jurisdiction conferences to join in inviting New Orleans (C) Area conferences to merge as a possible new area in South Central. Same invitation to Southwest Conference (C) and those portions of Central West (C) Conference as are in South Central geographically. Inner renewal and witness at all conference levels, including district worship seminars and small prayer and study groups. Involvement of every member in stewardship, and world-wide participation through Advance Specials.
RIO GRANDE Bishop Paul E. Martin El Buen Pastor Brownsville, Tex. May 22-26 Paul A. Grout Sr. Bishop Paul E. Martin	a. 103 b. 114 c. -16 d. not given e. -1	a. & b. 25% c. \$503,000	93 For 6 Against	Named the Rev. N. R. Saenz director on evangelism, first in history of the conference. Statewide evangelism rallies, by Texas Council on Evangelism, with offerings going to evangelism in the conference. Central Texas Conference evangelist presented \$7,000, enabling Rio Grande to keep man in field two years. \$30,000 conference budget set, new all time high. Voted \$4,200 to aid missionary ministers in conference. Westside Church, Dallas, where the Rev. Vicente Franco is pastor, is underwriting \$6,500 note toward building for congregation in West Dallas.
NEW ENGLAND Bishop James K. Mathews College Avenue Church, West Somerville, Mass. H. Daniel Hawver May 17-21 Ralph W. Decker	a. 31 b. -1,252 c. 24 d. not given e. -1	a. 89.3% b. 95.4% c. \$616,951	225 For 6 Against	Voted U.S. should honor treaties and operate through OAS and UN, have no military intervention in Cuba, re-establish communications with Cuba, undertake generous aid for freedom and social progress in Latin America. Voted to invite the 3 Baltimore (C) Area conferences into Northeastern Jurisdiction. Renewed commitment and personal witness; and study of stewardship urging each church having goal of giving beyond local church sum equal to that spent in local church. Recommend town and country study with emphasis on developing leadership. Enlistment of youth in church vocations.
SOUTHWEST MISSOURI Bishop Paul E. Martin Central College, Fayette Ralph L. Woodward May 29-30 Ralph W. Sockman	a. 490 b. 563 c. 8 d. 8 e. 1	a. 100% b. 100% c. \$1,368,400	did not vote	Held brief session with most reports being filed without reading. Dissolved conference in order to join with west portion of Missouri Conference to form the new Missouri West Annual Conference. Reached \$137,-919 on new program for Christian higher Education. Transferred conference property to the new Missouri West Conference.
MISSOURI Bishop Eugene M. Frank Central College, Fayette Ralph L. Woodward May 29-30 Ralph W. Sockman	a. -193 b. 102 c. 4 d. 3 e. 0	a. 96% b. 96% c. \$679,154	did not vote	Dissolved after a one-day session to join with the St. Louis and Southwest Missouri Annual Conferences in forming the new Missouri East and Missouri West Annual Conferences. Property was transferred to the new conferences. Reports on two new programs showed \$104,897 raised for Christian higher education, and \$21,237 for church extension. Approved program for capital funds drive in state for St. Paul School of Theology.
ST. LOUIS Bishop F. Gerald Ensley Central College, Fayette Ralph L. Woodward May 29-30 Ralph W. Sockman	a. -468 b. -1,994 c. -17 d. 6 e. 0	a. 100% b. 100% c. \$1,237,007	did not vote	The St. Louis Conference held a one-day session and dissolved in order to join with eastern portion of Missouri Conference to form the new Missouri East Annual Conference. All property transferred to the new conference. Reports showed \$58,137 raised on goal of \$146,000 for Christian higher education in the state. Recommended support for capital funds campaign for St. Paul School of Theology.
MISSOURI EAST (new conference) Bishop Eugene M. Frank Central College, Fayette	Has 281 charges, 513 churches with membership of 115,396.		160 For 30 Against	New conference was organized Tuesday afternoon, May 30 at Central College, Fayette. It is made up of the former St. Louis Conference and eastern portion of the former Missouri Conference. It embraces about 57 counties of Eastern Missouri, and runs from the Iowa to the Arkansas border. It established eight districts, adopted rules for an administrative council, joined the new Missouri West Conference in approving \$1.7 million drive for the new St. Paul School of Theology, Kansas City. In joint session, 24 elders and 42 deacons were ordained in largest ordination in Missouri Methodist history.
MISSOURI WEST (new conference) Bishop Eugene M. Frank Central College, Fayette	Has 379 charges, 671 churches with 145,448 members.		257 For 15 Against	New conference was formed Tuesday, May 30 at Central College under direction of Bishop Frank. It comprises 55 counties of West Missouri territory from the former Missouri and Southwest Missouri Conferences. It established 10 districts, and adopted rules for an administrative council. Joined in approving capital fund campaign for \$1.7 million to St. Paul School of Theology. Ordained 66 persons in joint session with Missouri East, largest ordination service in Missouri Methodist history.

ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School member- ship c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
OKLAHOMA Bishop W. Angie Smith St. Luke's Church, Oklahoma City McFerrin Stowe May 16-19 Bishop Eugene Slater Bishop Kenneth Pope Bishop Aubrey Walton	a. 6,875 b. none given c. 5 d. 20 e. 12	a. 100% b. 100% c. not given	13 For 357 Against	Asked churches to co-operate with Sooner Alcohol- narcotics Education. Re-affirmed confidence in Na- tional Council of Churches, but urged Methodist NCC members to see that pronouncements express only opinions of groups making the statements and not of all members of the churches in NCC. Asked people to pray for people of China, disclaiming statements suggesting that it should be in the UN or recognized as rulers of the Chinese. Adopted report to start two nursing homes, accepted offer of 300 acres and \$20,000 in improvements for site of boys ranch. Started plan of mission study.
SOUTHERN ILLINOIS Bishop Edwin E. Voight Centenary Church, Effingham O. F. Whitlock May 23-26 Bishop Gerald Ensley Gordon Michalson	a. 992 b. -3,179 c. -6 d. -6 e. 0	a. 94% b. not given c. \$795,653	210 For 0 Against	\$57,000 increase in pastor salaries. Endorsed efforts of statewide committee on freedom of residence to secure equality through legislation insuring open occ- cupancy for all people in all communities. Reported conference ranks third among all Methodist confer- ences in per capita giving for Christian higher education. Dr. Clyde Funkhouser named new D.S. in Harris- burg District.
IDAHO Bishop A. Raymond Grant First Church, Boise Herbert E. Richards May 23-26 Roy Nichols	a. 38 b. 1,320 c. -1 d. 3 e. 0	a. 93% b. 93% c. \$689,422	69 For 5 Against	Plan to start audio-visual fellowship committee for an audio-visual library. Reported 599 Christian workers took part in at least one leadership enterprise. Called for study committee on merger with Oregon Confer- ence. Committee on Human Relations and economic affairs reported "We agree wholeheartedly" with words of the Episcopal Address of 1948 on Methodism and Communism. Methodism has and will continue to reject communism, the report said. Report by com- mission on Christian vocations on proposed Methodist projects tour, nine-day bus tour through three states, from June 26 to July 4.
LOUISIANA Bishop Aubrey G. Walton Centenary College, Shreveport D. L. Dykes, Jr. May 30-June 2 Bishop Arthur J. Moore	a. 1,461 b. -1,288 c. 1 d. 10 e. -19	a. 100% b. 100% plus c. \$1,388,877	16 For 419 Against	Voted that Bishop Walton appoint committee, laymen and ministers, to thoroughly study controversial mat- ters and report to 1962 conference. Approved creating an Area council. Appointed director of youth work and camping, and committee on publishing interests. Honored Robert P. Lay for distinguished service to The Methodist Church. Held spiritual enrichment con- ference on program Jesus Christ is Lord. Named area of emphasis for each of the district superintendents.
NORTHWEST TEXAS First Methodist Church, Lubbock J. Chess Lovorn May 30-June 2 W. McFerrin Stowe	a. 102 b. -965 c. 8 d. 10 e. 0	a. 100% 4.1% of total finances spent for World Service b. 3.8% of total finances spent on conference benevolences c. \$1,545,616	45 For 211 Against	Acted to buy conference office building in Lubbock. Voted to request National Council of Churches to submit all pronouncements to local churches, re-sub- mit to committee for study, finally presented to con- ference; and that all committees and study groups of NCC present statements to council's general assembly before presentation as will of member churches. Not condemning council but asking for clarification. Con- ference workshop and evangelism training period for 1961-62 winter months. Started plans for survey months, preparation months, prospect months, and workshop and proclamation periods on evangelism.
OREGON Bishop A. Raymond Grant First Methodist, Portland Lawrence E. Nye May 30-June 2 Bishop W. Ralph Ward	a. 1,011 b. 778 c. 7 d. 3 e. 7	a. 91.1% b. 91.1% c. \$1,039,654	149 For 0 Against	Approved budget of \$502,406, topping .5 million for first time. Action recommendations included the "es- sential" nature of disarmament, abolition of death penalty in state, eliminating attitudes of discrimination on race. Concern over communist outpost in Cuba. New approach of technical and other aid counseled to raise standards there ignored by Christendom for 50 years. Certain activities of House Un-American Activities Committee deplored. Approved joint com- mittee on merger with Idaho conference. Raised an- nuity to \$45. Recommend prayer group in every church, bible study. Recommended promotion of education for migrant workers' children.
KANSAS Bishop Eugene Slater Methodist Church, Atchison Hugh Stouppe June 6-11 Dr. Wesley H. Hager	a. 319 b. -2,642 c. 53 d. 27 e. -4	a. 103.4% b. 134% c. \$1,340,894	174 For 4 Against	Approved \$700,000 campaign for St. Paul School of Theology, with flexible payment schedule to suit local churches. Unanimously voted to invite New Orleans (C) and St. Louis (C) Area conferences to transfer to South Central Jurisdiction. Recommended area- wide study on need for an area executive secretary. Heated debate on method of apportioning pension fund, voted it be based on 22% of pastor salaries plus \$1.35 per member assessment reported at previous conference.
WEST VIRGINIA Bishop Fred G. Holloway West Virginia Wesleyan College, Buckhannon F. Rossing Smith May 31-June 4 Eugene L. Smith	a. -5,500 b. -10,475 c. 20 d. 2 e. 3	a. 93% b. not given c. \$1,377,271	273 For 0 Against	Resolution opposing relaxation of legal controls to provide 1,800 more liquor outlets in state. Renewed emphasis to eliminate segregation in West Virginia congregations. Learned \$2,162,881 pledged in first year of Faith in Action program, toward \$2,502,500 goal for four years. Charleston District leads with \$297,660. Huntington District in actual collections with \$40,230. Five of the 11 districts have new super- intendents. Layman of the Year award to H. Paul Shaffer of Morgantown. Net loss of 5,500 members ascribed to shift in population due to sagging economy.

NEWS and trends

RAISE ISSUES ON PEACE CORPS-CHURCH CONTRACTS

The issue of church and state has entered the Peace Corps picture, as 120 volunteers started training, contracts were signed with organizations which will be using them, and announcement that half of all the projects assigned to voluntary agencies will be carried out by religious groups.

Several Protestant and Jewish groups have spoken sharply on the issue, although for different reasons.

A "middle of the road" view was taken by a Methodist Board of Missions spokesman, who spent a day with Peace Corps officials in Washington. He referred to an April statement of the board which commended the general Peace Corps idea, and stated that "very very serious consideration" would have to be given to the signing of any contracts between the Corps and Methodist mission projects, to receive the volunteers.

Religious projects, say Peace Corps officials, are being considered only if they will adhere strictly to conditions set up, i.e., no proselytizing (witnessing or evangelizing, in Methodist terms).

That provision has been sharply criticized by the United Lutheran Church mission board. Proclaiming the Gospel is the church's primary mission, said Dr. Earl S. Erb, and to sign such a statement is "contrary to everything we stand for and we should not be engaged in it."

The church-state issue took the attention of the Presbyterian Commission on Ecumenical Mission and Relations, which opposes any financial or contractual arrangements between the Peace Corps and the churches. Also, said one Presbyterian official, "We have been struggling to separate the Christian mission from the stigma of imperialism in the minds of people overseas. Taking government aid would betray our position."

As with other denominations generally, the ULC supports the Peace Corps as a government agency to aid underdeveloped countries, praising it for accepting volunteers without regard to creed, and urging that personnel for specific projects be accepted without regard to creed.

More vehement, on church and state grounds, is the American Jewish Congress, which warned against having religious groups carry out a governmental operation; and any effort, deliberate or co-incident, to spread their religious

beliefs or "enhance their good name" through Peace Corps programs.

Another Lutheran official, Dr. Robert E. Van Deusen of the National Lutheran Council, praised the "co-operative policy" between the Peace Corps and religious agencies abroad while providing strict rules against supporting sectarian projects.

He said there is no consensus among Lutheran leaders on the issue. The NLC is studying the matter, he said, but no policy has been set. Many feel that there could be some non-missionary projects. He personally feels that even many of these are channels of Christian witness which cannot be lightly forfeited.

He predicted a "skewed pattern of church-state relationships" if one denomination sees no ideological hindrance, while others are prevented from doing so by conscientious scruples.

Also, he said, international acceptance could change if emphasis should change to promotion of U.S. military, economic, and political objectives.

The Peace Corps could find co-operation with religious agencies one of its most fruitful forms of service, said F. Robert Melina, executive secretary of the new Peace Corps desk of the National Catholic Welfare Conference. The NCWC will take Peace Corpsmen into its projects without regard to their religious affiliations. The Peace Corps has an agreement with Notre Dame University and the Indiana Conference of Higher Education to send 40 volunteers to the non-sectarian Chilean Institute for Rural Education, widely recognized for its education and agricultural programs. Entrance tests and screening were being held at the Notre Dame campus.

CALL ME JOE, SAYS PASTOR

The Rev. Joseph T. Carson, Jr., 34, of the Louisa, Va., Methodist Church, returned from annual conference to find himself the mayor.

He had been elected 119 to 85 without voting or campaigning. There will be no conflict of interest, he said, as the mayor's job is only part time.

"Don't call me 'The Rev. Mr. Mayor' or 'Mayor Carson,'" he asked. "My people call me Joe."

R. Sargent Shriver, Peace Corps director, told the Senate Foreign Relations Committee that no aid nor projects would go to countries that practice racial and religious discrimination. Nor will contracts be signed with religious organizations which confine their recruiting to personnel of the sponsoring organization.

Peace Corpsmen, he added, cannot set up a Sunday school or direct religious services in their spare time.

Oust Negroes From Church

A jeering, taunting mob of white people forced 80 Negro fire victims in Chicago to leave a Lutheran church that had offered them shelter.

They threw eggs, apples, and oranges, shouting they would smash every window unless the group got out, said a Red Cross volunteer who was in the church helping the Negroes.

The latter had been taken in by Holy Cross Lutheran Church, a few blocks from the modest home of Chicago's mayor, after a fire in the Douglas hotel.

There were said to be several hundred in the mob, mainly teenagers. The Negroes were relocated in a Negro church at some distance away.

Uphold Right of Atheist

The state cannot require a public office holder to believe in God, said the U.S. Supreme court in a unanimous decision.

To do so is a religious test, it said in ruling in favor of Roy R. Torcaso, whom the state of Maryland refused a commission as notary public because he refused to take an oath saying he believes in a Supreme Being.

He was represented by attorneys from the American Jewish Congress and American Civil Liberties Union.

Said Justice Hugo L. Black, it was largely to escape such tests that many early colonists came to America; but it became apparent that many of them turned out to be perfectly willing, when they got the power, to force dissenters from their faith to take test oaths in conformity with that faith. He pointed out that the constitution barred such religious tests even before adoption of the First Amendment guaranteeing freedom of religion. He added:

"... the fact that a person is not compelled to hold public office cannot possibly be an excuse for barring him from office by state-imposed criteria forbidden by the Constitution."

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Looks at Campus Ethics

Major concern of the Methodist Student Movement for 1961-62 will be moral and ethical problems on U.S. university and college campuses, its recent annual meeting decided.

Gathering at Southwestern College in Kansas were 80 student and adult leaders.

Widespread classroom cheating, athletic scandals, and other misconduct are only symptoms of a much larger problem, they declared. It was recommended that each MSM unit inform itself about student conduct at its school, study the ethical implications of the Christian faith, and report on studies of student values, attitudes, and practices. Emphasis will be on personal integrity and acceptance of personal responsibility. The conference also:

- Elected as president, Wayne Proudfoot of Tacoma, Wash., Yale graduate and enrollee at Harvard Divinity School, to succeed Kaneaster Hodges, Jr., of Newport, Ark.
- Called for termination of the House Un-American Activities Committee, opposed federal aid to parochial schools, scored racial discrimination, favored universal disarmament.
- After hours of debate, said the U.S. should cease blocking unilaterally admission of communist China to the UN.

Theological Shock Troops

A group of 18 Anglican theology students, including two women, have formed "shock troops" at their school in Vancouver, B.C., to serve the Church "any time, any place, in any way."

The RFA—"ready for anything"—was suggested by one of their bishops, Stephen C. Neill of the International Missionary Council, who said the church should have a striking force of clergy and lay people for emergency needs. A central authority would dispatch such commandos anywhere in the world, with high standards of discipline and spiritual growth based on daily Bible study and prayer.

Plan Birth Control Clinics

Plans to open contraceptive clinics throughout Connecticut have been announced by the League for Planned Parenthood there, despite recent refusal of the U.S. Supreme Court to rule on constitutionality of the state's birth control laws.

Joining in the announcement was Cass Canfield, president of the Planned Parenthood Federation of America. The move was seen as an open challenge for legal action.

The court had ruled 5 to 4 to dismiss appeal of Yale University's medical dean and two married couples of which the wives were his patients. It said that Con-

nnecticut does not seriously try to enforce birth control law, so there is no real injury to the appellants' rights that would merit its consideration.

The real controversy, said Justice William J. Brennan, Jr., is over opening of birth control clinics on a large scale, which is what the state has prevented, not the use of contraceptives by individual married couples. With biting sarcasm, Justice Felix Frankfurter stated that Connecticut had been guilty of "undeviating nullification of its anti-contraceptive laws for 80 years . . . which be-speaks more than prosecutorial paralysis."

The deciding vote among the justices was delivered by Justice Brennan, the court's only Roman Catholic member.

The 10,000-word dissenting opinion said that the decision of the court leaves the appellants under threat of unconstitutional persecution, and that a pressing case had been presented for constitutional protection. The law is an unconstitutional invasion of privacy, it was said, and to retain it is to cast a shadow on the Bill of Rights.

Welcome 20 Africans

Methodist-related Morningside College, Sioux City, Iowa, will have 20 African students this fall as the first Board of Missions-sponsored project for training native leadership.

By attending summer school also, they will get a four-year course in three. The board is providing \$100,000, and the students will do some part time work on the campus. The Methodist Board of Education, which last year urged Methodist-related schools to sponsor one or more Africans, is paying for one full-time faculty member as project director. The North Iowa Conference was asked to raise the rest of the cost through education specials.

Dr. Richard Palmer, Morningside's president, said the school hopes to take 20 students from South America, and then 20 from the Far East, in successive years.

Twelve Methodist schools are now assisting 28 African students, and 13 have offered full scholarships for the coming year.

dates of interest

AUGUST 16—World Methodist Council, Executive Committee, Oslo, Norway.

AUGUST 17-25—World Methodist Conference, Oslo, Norway.

AUGUST 22-25—South Central Jurisdictional Mission Conference, Mt. Sequoyah, Ark.

AUGUST 23-28—Pacific Northwest International Mission Conference, University of Vancouver.

AUGUST 26-31—National Conference Methodist Student Movement, Urbana, Ill.

SEPTEMBER 12-14—Southeastern Jurisdictional Briefing Conference on Christian Social Concerns, Lake Junaluska, N.C.

SEPTEMBER 19-21—Western Regional Briefing Conference on Christian Social Concerns, Salt Lake City, Utah.

SEPTEMBER 21—TRAFCO Executive Committee Meeting, New York, N.Y.

WCC Sets 1963 Meeting

A world conference on Faith and Order, the first since 1952, has been set for the middle of 1963 by the World Council of Churches. Recommendations will come to it from WCC groups to be set up next year in co-operation with local groups in many parts of the world.

Reports will be heard on six recent consultations set up by the East Asia Christian Conference and East Asia Theological Commission; also from four theological commissions working in Europe, North America, and Asia.

Said Dr. Keith Bridston of the WCC, faith and order has to now been largely a western enterprise; but the younger churches and their increasing number of young, well-trained theologians can make fresh contributions to unity discussions.

AU Church Business Course

Courses in church business management, leading to an MA, start this fall at American University in Washington, D.C.

Director of the new center, first in any Methodist institution, is the Rev. Clyde Humphrey of Christ Church, Arlington, Va., AU faculty member, and former senior specialist in the U.S. Office of Education. The courses are open to all denominations.

Protestant Group Disbands

Juventude Evangelica Portuguesa, which for 30 years has provided Lisbon, Portugal's Protestant youth with religious, educational, and cultural activities, has been ordered disbanded.

Its statutes were declared illegal as not covering its activities, its leaders told to submit new statutes for approval by Lisbon's Civil Governor.

deaths

ARTHUR E. ALBISTON, 94, one of the oldest leaders of the Methodist Church in Australia, former president Australian Methodist Conference, and theology professor at University of Melbourne.

MRS. FRED M. BAILEY, wife of former minister in Kansas, April 15 in her home at Robinson, Ill.

MRS. H. GORDON BIRKY, wife of program counselor in education and Christian social concerns for California-Nevada Conference, May 5.

WILFRED O. BRUNE, approved supply pastor in St. Louis, May 4.

MRS. GUY F. CRAWFORD, wife of retired member Central New York Conference, June 2 in Florida.

C. LLOYD DAUGHERTY, Board of Evangelism associate secretary and director for local church evangelism, June 15.

CHARLES W. GRIFFIN, retired member Central Texas Conference, April 24.

JOSEPH L. KEELER, 91, missionary in northern China 25 years, May 19 in San Fernando, Calif.

JAMES A. KELLEY, retired member of Mayfield, Ky., April 9.

CHESTER A. MCPHEETERS, district superintendent at Flint, Mich. and long time pastor of Detroit's Metropolitan church, May 22.

EDWARD H. MADDOX, retired member Rocky Mountain Conference, April 1.

CHARLES O. RANSFORD, oldest member former Missouri conference, May 31.

MRS. THOMAS B. REGAN, widow of retired member Montana Conference, February 1.

MRS. A. E. SCOTT, widow of member North Georgia Conference, June 14.

MRS. NEVITT B. SMITH, wife of pastor at Tigard, Ore., May 2 in automobile accident.

MRS. ALEXANDER C. STEVENS, widow of member California-Nevada Conference, May 4.

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Kansas City 6	★Nashville 3	★Richmond 16



VOTING ON AMENDMENT XII CONTINUES CLOSE

Reports on the voting by annual conferences on proposed Amendment XII to the constitution of The Methodist Church continue to be very close.

With 106 annual conferences having reported to Dr. Leon T. Moore, secretary of the General Conference, and to the *CHRISTIAN ADVOCATE*, the accumulated vote at press time was 15,110 for adoption and 8,393 against adoption.

The affirmative votes thus far are slightly under the necessary two thirds majority vote needed for approval of a constitutional amendment. All conferences within the United States are included in the tabulation except East Tennessee (C), Florida (C), and New Jersey, the latter two being scheduled for fall meetings, and the Peninsula Conference, expected to vote next year.

The report also includes tabulations from 17 overseas conferences, with 23 more yet to report.

Observers continue to feel that the final results of the Amendment voting will be close, with annual conference members approving or disapproving by a slight two thirds majority.

Annual conferences have been devoting efforts this year to strengthening their programs, particularly within the areas of evangelism, higher education, church extension, and institutions.

Many of the annual conferences in the Southeastern Jurisdiction have adopted a special Jurisdiction-wide Mission to the People program calling for units of 12 persons each in congregations doing personal evangelism work. Other annual conferences adopting special evangelistic programs include North Iowa, Baltimore, Northwest Texas, North Texas, Southwest Texas, the Rio Grande, and New England.

The Michigan and Detroit conferences are completing plans for a \$3 million campaign for higher education and church extension purposes. The Virginia Conference voted a \$7 million campaign for its educational institutions. The Mississippi and North Mississippi conferences have projected a \$1.5 million campaign for Millsaps College, and the South Dakota Methodists have undertaken a \$730,000 campaign for higher education.

Indiana Conference Methodists have approved a \$825,000 church extension campaign, while the Rock River Conference has put a full-time executive to work in a church extension program. Montana Methodists have incorporated their Board of Missions for purposes of establishing a loan fund for church extension.

Homes for the aged have been authorized or are under consideration by the Tennessee, Memphis, North Arkansas, Little Rock, North Texas, and South Dakota conferences. The Baltimore Con-

ference is planning a nursing home and the North Arkansas Conference took title from the Fort Smith district of a nursing home begun earlier this year. Oklahoma Methodists have authorized plans for two nursing homes. Central Pennsylvania Conference authorized a \$2.125 million capital funds campaign.

Conferences in the North Central and Northeastern Jurisdictions continue to vote approval of the merger of Central Jurisdiction annual conferences with their respective jurisdictions. The Detroit Conference admitted two Negro ministers. The Kansas, Southwest Texas, and Northwest Texas conferences voted to request a new episcopal area in the South Central Jurisdiction which would be made up of Central Jurisdiction churches within the boundary of the South Central Jurisdiction. The North Carolina Conference members voted to urge pastors to join or help organize interracial ministerial associations, and also join with the Western North Carolina Conference in urging Lake Junaluska Methodist Assembly to assure that all its facilities on the grounds are made available to all bona fide delegates.

Baltimore Conference members rejected federal funds for its new nursing home on the basis that use of these funds would violate the principle of separation of church and state.

Through July 7, unofficial conference reports show increases in church membership of 63,890 and a net loss in church-school membership of 103,921. Thirty-two conferences have paid 100 per cent or more on their World Service apportionment, and 14 have paid 95 per cent or more, and 18 have reported less than 95 per cent.

Over 10 Million: Denman

U.S. membership in The Methodist Church reached 10,010,671 as of June 26, states Dr. Harry Denman, Board of Evangelism general secretary. He based his figure on membership reports from 73 of the annual conferences, with Florida, Southern California-Arizona, and Oklahoma showing greatest gains.

\$1 Million for Pensions

A financial milestone in Board of Pensions history was reached recently when \$1 million was received from the New England annual conference.

With presentation of the check in the office of Dr. Charles L. Calkins, the board's general secretary, the conference made full transition to the Ministers Reserve Pension Fund. (See *Special Report*, p. 11, October 1, 1959.)

It was the largest down payment on accrued pension liability a conference has ever made. It was presented by Vincent P. Clarke, Boston attorney and



Mr. Clarke, left, hands check to Dr. Calkins as Dr. Imler watches with approval.

treasurer of the conference's Preachers Aid Society, and Dr. D. Joseph Imler of Boston, secretary of its board of pensions, and a member of the general board.

Also entering the MRPF this year were the Detroit, Kansas, Louisiana (C) and New Hampshire conferences, bringing the total in the fully funded program to 26. Another 26 are funding future pensions for all new entrants.

Start Church-State Study

Coincident with Congressional deliberation on federal aid to education, a four-year study of church-state relations was announced by the National Council of Churches.

It was inspired by efforts to gain such aid for parochial schools, and by religious questions raised in the 1960 elections, said the Rev. Dean M. Kelley, a Methodist, and director of NCC's Department of Religious Liberty. It will cover aid to church-related colleges and hospitals, tax exemption on church property, salaries of military chaplains, relations with the Peace Corps (see p. 21) and subsidy of church work overseas. A similar study had been suggested by Dr. Walter G. Muelder, dean of Methodist-related Boston University School of Theology. (See p. 21, August 18, 1960.)

Action taken by Congress on aid to schools may change the whole pattern of church-state relations, NCC officials said in letters to 500 Protestant and Orthodox leaders, implying that letter campaigns to congressmen should be conducted. NCC letters to congressmen and state and local councils of churches, it was said, "will carry limited weight unless the legislators find they reflect substantial Protestant concern and watchfulness across the country."

"Whether the 'loans to parochial schools' bill fails or succeeds, our people need a general orientation on the subject," Mr. Kelley said.

He mentioned as "one of the maneuvers its backers used in trying to expand the National Defense Education Act was amendment 7904, voted out of committee, stating that loans to private schools would not be extended to church-related schools not in existence four years prior to passage of the bill."

